

Richard Desjardins

• Singer, Filmmaker, allies with Cree Forestry fight



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Aanischaukamikw Profiles - Number 2

They're hidden away in dusty boxes in offices, institutions, and even in the basements of homes all over Eeyou Istchee. Priceless records including birth, marriage, and death certificates, photos, films, and music records, historical contracts, deeds, and other documentation are an important part of our recent history, but they are, today, scattered to the four winds.

One of the most important services of Aanischaukamikw, the Cree Cultural Institute scheduled to begin construction this year, will be its Documentation and Research Centre.

Aanischaukamikw will collect, catalogue, and archive the history and the culture of the James Bay Crees, making it available to scholars, researchers, to families in Eeyou Istchee and to the general public. In doing so, the Documentation and Research Centre will create the first-ever comprehensive documentary record of Cree language, history and culture in all media.

The Centre will also preserve old photographs, old movies, artwork and paintings, and music recordings on wire tapes, 78's, and other media. Imagine a favourite photo of your Gookum on display at Aanischaukamikw or part of a travelling exhibit that tours the nine Cree communities!

Materials from the Documentation and Research Centre will often be part of special exhibits in the display areas of the Institute, and will be used extensively in Aanischaukamikw's travelling exhibits.

Once Aanischaukamikw is "up and running", you will be able to track down - and even view over the Internet - literally thousands of images and documents that help to paint a "virtual" picture of the James Bay Cree story.

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Aanischaukamikw, call

Kenny Mianscum
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or
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Breaking down walls

Well, this will be my last editorial for a while. I am transferring over to the sales side of the business. It's a natural progression in life to change, especially when change is required. I've enjoyed writing over the years but I've always felt that editorial copy and sales didn't mix. There was too much potential for conflicts-of-interest when the two mixed. I'll miss writing for you but I'll still be here.

I'd like to share some final thoughts with you on some matters I've given some thought to. These thoughts concern spirituality and how people approach the Creator. Some years ago I wrote an epic poem of about four pages. The poem was for my mother. At the time she was and still is a Pentecostal. I was into Taoism and Native spirituality and my aunt was a Baptist. Now there was a mix of people and beliefs if I've ever saw one and, yes, there were the inevitable conflicts that come when you have people of different faiths interacting with each other.

The poem I wrote was about two friends searching for a legendary city. They started out together, helping each other over the rough roads they were traveling. But soon they fell to arguing over which paths they should be on to get to this city. Soon they parted ways unable to reconcile their differences.

After many years of traveling they made it to their goal and spotted each other across the marketplace. They came together with smiles, each surprised to see each other. They began telling each other stories of their journeys but their past caught up with them and they began arguing once again. This time the argument was over which one of them had the easiest and clearest path. They argued over the hardships they had gone through. So loudly did they argue that they awakened the king of the city who came down to see what the fuss was all about. Upon hearing the two stories he told them that in reality to find the city they had walked side by side but the walls they had created between them hid them from sight. "For all paths are one in me," said the king.

I think religion is much like this. We are all trying to attain a goal but alienate those friends who are traveling the same path as we are. Over a small difference of opinion we part ways and build walls that we think we can never tear down when they are only of the mind.

Even the apparent gulf between Native spirituality and Christianity can be bridged. Look at the similarities. Where I look at animal helpers to guide and to protect me on my sacred path, Christians have angels to guide and protect them. There are parables and legends that teach one how to act toward each other. Lessons are gained from both. There are wise men and women, stories of good versus evil and there are many more examples. I'm sure all of you can think of or find more.

I guess my last message for a while is to build paths towards each other instead of building walls.

Until the next time I grace these pages, may the Creator watch over all of creation, which includes you.

by William Nicholls

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ON THE COVER

Richard Desjardins at Press
Conference

Photographer: Neil Diamond
Cover Design: Sylvia Tennisco

I have no social life to speak of but I like the freedom I have to get one should I choose to. Lately, come Friday night, I can be found at home, usually freezing cold, reading a book, watching a video, making a lonely meal, calling people on the phone for brief chats or just staring into space contemplating existence. Pathetic, yes?

Pathetic, maybe, but I like it like that. At least I have the means and freedom to change it if I choose. You know, I can hit the streets and clubs, see people, be seen, do stuff for a change on a Friday night. But sometimes...

I was rushing home from the office one Friday evening praying that I had only forgotten my wallet on my night stand. I didn't even bother taking off my snowy boots as I swung my bedroom door open and looked around frantically for my wallet. It was gone. I searched my pockets for the fifth time. I searched the pockets of the pair of pants I haven't worn for weeks. I moved my pathetic excuse for a bed and looked under there. Don't ask. I looked on the dining room table. Nada. I check my jacket pockets again. Nothing. I cursed loudly and woke my napping roommate. Forgive me Lord Jesus. My roommate sounded sleepily sympathetic and muttered some helpful suggestion.

I place a call to the credit card company and they put me on hold for five minutes and I'm paying by the minute. Again I curse. Forgive me Lord Jesus. Finally, a too chipper and friendly credit card representative comes back on the line. I give her all pertinent information. Name, date of birth, rank and serial number. "Oh my God, are you the singer!?" she asks. She's a fan. Usually, I'll be polite and play along but not when I stand to lose hundreds of dollars and an immaculate credit rating from a stolen or lost card.

Whew. There have been no illegal transaction yet so they freeze the card. But I still need cash so I run to the "Y" to see if anyone found my wallet there. On the my

way over, the phone rings. It's a friend fishing for gossip and my weekend plans. I give her my tale of woe. She wishes me well and I get to the "Y" wheezing like I just swam my usual twentyish laps. Your wallet's not here sir. Good luck.

My final hope is the office couch where I can usually be found power-napping throughout the work day. Again, nothing. I call a friend for sympathy and maybe, just maybe, a warm hug. No answer. I walk home with my head down feeling like I just lost a friend. The coming weekend looks gloomy. No cafe au lait and newspaper at the corner cafe this Saturday morning. And the weatherman's predicting heavy snowfall.

Friday night comes and leaves.

Saturday morning it is, and I'm having my coffee and praying to God that some kind and tender soul has found my wallet, tried to make a purchase on my credit card, failed and decided to return it. As I end my very earnest prayer with a quiet Amen, the doorbell rings. My neighbor, I guess. "Come in!" I shout, too lazy and depressed to get up. Ding dong goes the doorbell again. I go to the door half dressed in a house coat, long johns and socks and it's freezing. It's someone from the outside. I go down the frigid stairway to see who would dare call on me this early.

He looks familiar. I know him. But from where? "One of the toilets on the second floor kept flooding," he says with a smile, handing me my soaking wet wallet. Then I remember him, he's the maintenance man from our office building. I thank him profusely and remember only later to thank God for returning my wallet. Even if it did stink to high heaven.

The moral of the story: You must pay in more ways than one if you wanna be livin' la Visa loca.

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Nation

Are forests going the way of the cod?

Is Quebec running out of trees?

From up in James Bay, the answer may seem obvious. Loggers are quickly rushing to the edge of the northern treeline, after clear-cutting the forests in southern Quebec.

But the \$18-billion forestry industry and Quebec government say the forests are being managed just fine, and there's nothing to worry about.

They claim the forests are being cut sustainably.

The debate has been raging ever since Quebec singer Richard Desjardins released his film *L'Erreur Boréale* last year, which slammed the province's forestry policies.

The Nation spoke with some of Quebec's top experts on forestry to find out if there really is a problem, and how bad it is.

They said the government's assurances are based on fanciful guess-work, and no one has a reliable idea of how much logging is sustainable.

"No one has precise figures on that, even the (natural-resources) ministry," said Christian Messier, a forestry professor at UQAM who specializes in forest regrowth.

"The statistics don't exist," agreed Luc Bouthillier, a forestry economist at Université Laval, who was once a provincial appointee on the James Bay Advisory Committee on the Environment.

"We are overestimating regrowth. As things are going now, there is an overexploitation of the forests.

"Will the forests disappear? No. But we run the risk of having moments when the forests won't support the industry."

Messier agreed: "Are the forests about to disappear? Obviously, no. The problem is we are cutting too much, and we are cutting the best trees. The natural forests are disappearing, and we are left with a lot of degraded forests in Quebec. They always take the best trees and leave the worst ones behind.

"It's becoming a big problem. The industry does whatever it wants, and the



LIKE A "MOHAWK HAIRCUT"

It isn't only the Crees complaining about the Quebec government's way of managing forests in Quebec. Singer Richard Desjardins, Quebec environmental groups and the Grand Council of the Crees gathered in Montreal on February 15 to ask for a moratorium on the approval of new forest-management plans.

The coalition pointed out that the government is going ahead with the management plans even though Quebec Natural Resources Minister Jacques Brassard has admitted that the management plans of the companies are deficient and there are problems with the public consultation process.

The coalition says that by continuing the process, Brassard has failed to uphold his responsibility to the population and denounce the sham consultation. "The Department of Natural Resources has sold out the interests of the Quebec population and the Crees in the forest to multinational corporations," said the coalition in a statement.

Richard Desjardins said 80 percent of Quebecers polled - and half of the PQ at a recent party convention support the forestry campaign - support the forestry campaign. He said it could become an electoral issue. Desjardins warned that if something isn't done we could see a time when Quebec wouldn't have a boreal forest. A reporter questioned him on this, and Desjardins said that you just have to fly over the north in a plane. "It's like a Mohawk haircut style," he said. At the moment Desjardins said there is no difference between PQ and Liberal practices when it comes to Quebec's forests.

Henri Jacobs, of Le Réseau Québécois des Groupes Ecolo-

gists said that currently the biggest fine the forestry companies have had to pay works out to \$5 a tree. Given the fact that Quebec collects \$10 a tree in stumpage fees, why bother getting a license to cut when the fine is less, wondered one of the press.

Grand Chief Ted Moses complained about the consultation process where you would only have 45 days to review forestry plans submitted by the companies - plans Moses said confuse even experienced foresters. Moses said the press conference wasn't about the Crees.

"This press conference is for the trees," he said, adding that the forestry plans are designed not with the environment in mind, but rather plant or mill capacity. "If the company can't cut to the plant's capacity then they will be compensated by the government," said Moses. He said this is not a sustainable practice.

Moses was particularly happy that hardline PQ sovereignists were sitting by his side. "This is not a political issue, it's people who are concerned. We are coming together over a common interest," he said. Moses said the Quebec government has turned over management of the forests to the companies and this is dangerous.

Chief Paul Gull of Waswanipi said 70 percent of Waswanipi traplines have been cut and in the next five to 10 years it'll be 100 percent. "There'll be no stands of old trees left," he warned, saying in their place at best would be commercial trees. Gull said Waswanipi has an agreement with forestry giant Domtar.

"It shows that trees, Crees and forestry can co-exist in a meaningful manner," he said.

by William Nicholls

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LETTERS

MEEGWETCH, THANK YOU, MERCI!

First of all I take this opportunity to express our heartfelt thanks to you and your staff for the professional coverage provided by your publication during the JBT. We certainly come to realize the benefits of cooperating with the media during emergency and tragic situations. As you can understand, the families of the tragedy and our communities continue to cope to the best of our ability with the post-incident traumatic affects. It is without a doubt that this tragedy will never leave us and we need all the continued support from all who were involved.

As the coordinator tasked with the JBT post operations, I am required to acknowledge all the contributions made from several communities, hundreds of individuals and hundreds of businesses/organizations. One effective means of reaching the hundreds of supporters is by using the media. For this reason, I on behalf of the affected families and the community-based volunteer search and rescue organizations approach your respected publica-



tion to assist with this enormous task.

On behalf of the affected families and our community-based volunteer organization, our request for continued support from your respected publication is that this article be published at no or at minimal cost to us. For your information, this request is based on our organization incurring an overall deficit of \$225,000 for the JBT operation. The current deficit presently stands at approximately \$75,000.

Thanking you for your anticipated continued support.

**Douglas Cheechoo, Coordinator
Moose Factory Search and Rescue**

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Canada



Mistissini store wins award

Maamuu Mistissini Attaawaakamikw in Mistissini has received the national "Rookie of the Year" award from the Canadian Retail Hardware Association.

The Mistissini True Value Hardware store was presented the award on February 8 at the Canadian Hardware and Building Materials show in Toronto. Doug Field, manager, and Don MacLeod, who runs the Mistissini economic development department, accepted the award on behalf of the store.

The store won the award based on outstanding performance in the areas of merchandising skill, customer service, community involvement, advertising and growth and profitability.

"I think the community of Mistissini can be proud that the store won the 'Rookie of the Year' Award. We went against giants like Reno Depot, Home Hardware and other major chains," said MacLeod.

"I would like to thank our customers from here and other communities who helped to make this store such a success."

The cooperative owned by the Cree Nation of Mistissini opened in 1997.

SAME OLD CRCAP FROM REFORMERS

Canada's newest right-wing party, the Canadian Alliance, thinks Native people live in a "communistic system," and would invoke the notwithstanding clause to overrule court rulings like the Delgamuukw decision.

The party, which unites members of the Reform and Conservative parties and has set its sights on winning the next federal election, also wants to tax Natives, and is against "special laws" for Native people.

But don't call the Canadian Alliance anti-Native. The party believes most Native people support its platform. It believes the only ones opposing it are a small "elite" of chiefs, lawyers and consultants who make up the "Indian industry."

Reform and Conservative party members are now voting by mail-in ballot on whether to accept the new party and its platform. The results will be announced March 25.

The party's full name was originally the Canadian Conservative Reform Alliance Party, but this was changed because of its unfortunate acronym, CCRAP. Its new name is the Canadian Reform Conservative Alliance Party, or CRCAP.

The party's Aboriginal platform is virtually identical to Reform's.

The Assembly of First Nations has strongly condemned the Canadian Alliance platform.

"They are saying they would just disregard treaties," said Jean LaRose, an AFN spokesman.

"They are just as extremist as before, but now they are trying to form a party that would stretch across Canada and form the government. That for us is very worrisome."

But Diane Ablonczy, a Reform MP from Calgary who is co-chair of the new party's policy committee, said no one has raised any complaints about its Aboriginal platform. "I think it's fairly balanced," she said in an interview.

She said her party is especially sensitive to Native concerns because "one of our MPs is married to an Aboriginal."

Ablonczy said she has problems with treaties like the one just approved with the Nisga'a people of British Columbia. She said First Nations should be run just like any municipality in Canada.

"Nisga'a and other treaties set up a communal, communistic system which Indians are forced to live in," said Ablonczy.

She said First Nations are ruled by "a very strong central committee" - the chief and council - while Native people live in Third World conditions without the same rights as other Canadians.

"They (Native people) don't have the same freedoms as other Canadians do, particularly when it comes to private property rights," Ablonczy said.

The party would invoke the notwithstanding clause to overrule court decisions on Native issues it doesn't like. This is the clause used by the Quebec government to overrule a court decision that struck down the province's French language law.

LaRose said the AFN is now exploring how to fight the Canadian Alliance. He believes if Canadians know what the party proposes, they wouldn't support it. "Canadians are fair-minded people.

But we have to make sure they are aware," he said.

by Alex Roslin

RCMP fears political meddling in residential school investigation

The RCMP is considering handing over its massive investigation into residential-school abuse to another police force because of fears of political interference from the federal Justice Department, reports the Vancouver Sun.

The Mounties have made a motion in British Columbia Supreme Court to have the Justice Department return more than 100 confidential police files it copied in September, 1998, and refused to return.

In an affidavit filed in that case, RCMP Chief Superintendent Gary Bass warned that if the Justice Department was given access to police files "it would cause the aboriginal community to completely lose faith in RCMP assurances of confidentiality."

That loss of trust and independence "would cause the RCMP to consider advising the provincial Attorney-General to hand over all such investigations to a non-federal police force," he states.

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public doesn't have a say."

A big problem, both experts said, is that the government's figures on sustainability are so shaky. That's because everything rests on complicated formulas for figuring out how many trees will grow back 20, 50, even 150 years down the line. Just like with interest in a bank, a tiny difference in the growth rate today can wildly influence returns a century later.

"It's a little like many diseases. You don't have facts. You have to use hypotheses," explained Jean Bégin, another forestry professor at Université Laval, who is one of Quebec's pre-eminent researchers on forest regrowth.

"We are not always as certain as some would like to believe. (The government's) hypotheses are not all verified. Certain hypotheses did not have scientific facts," he said.

Bouthillier said there is a parallel with what happened to the Maritimes cod fishery, which collapsed due to overharvesting throwing thousands out of work:

"If there is a similarity with the history of the Maritimes fishery, it is that we don't have good information on the resource and the impact of our actions on the resource."

It's not just Crees who are concerned about seeing their forests disappear. South of the border, in frontier states like Maine, many Americans say their forests are also being clear-cut to supply Quebec's hungry mills. Quebec companies are increasingly using wood from the U.S. Northeast as supplies get scarcer north of the border.

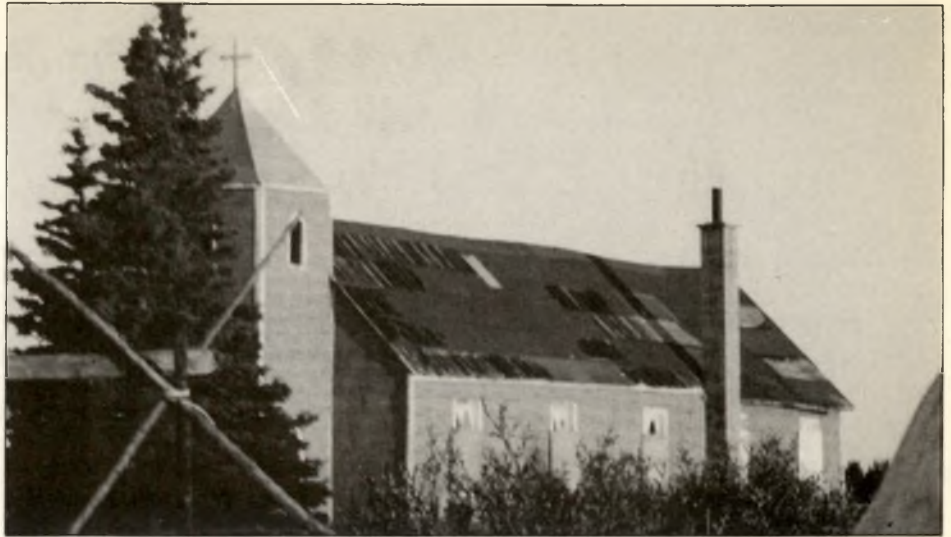
Quebec's booming furniture industry, which employs 33,000 Quebecers, now gets virtually all its hardwood supplies from the U.S., since Quebec's own deciduous forests have been wiped out.

"Maine is running out of trees," warned Christina Haas, of Maine's Sierra Club. "It has to stop or we're going to have a very serious shortage."

Especially bothersome for many Maine residents is how little benefit the state gets from the trees. Little processing is done in Maine. Also, Maine workers are being crowded out of logging jobs in their own state by Canadians, who don't have to be paid as much because of the weak loonie.

In the past two years, Maine residents have blocked roads near the border three times to protest the export of unprocessed logs. **-by Alex Roslin**

February 25, 2000



CHURCH WEIGHS LEGACY OF SCHOOLS

The Anglican Church is talking about residential schools more and more these days. Most recently it produced a 40-page Ministry Matters Winter 2000 edition talking about the church's past and present involvement in residential schools.

The church operated 24 residential schools for Canada until 1969 - a past that has come back to haunt it as the church is a co-defendant in court cases by about 1,500 survivors. In total an estimated 6,000 survivors of residential schools are suing the Canadian government.

The church is wondering about the potential liability of these cases.

In some cases it may have to sell off church buildings to pay for damages. Archdeacon Jim Boyles said the unprotected assets of the church are \$10 million.

The Anglican Church has paid the victim in the first residential schools judgment against the church an undisclosed amount. The General Synod (the church's national body) has paid both its and the Diocese of Caribou's share of damages to the plaintiff in the case involving a sexual-abuse victim who attended St. George's Indian Residential School in Lytton, B.C.

But both are still considering appealing the decision that found the church responsible for 60 per cent of damages owed. The church says a successful appeal wouldn't see the money being recovered from the victim but rather the federal government. The church has said it expected the owner - the federal government - would be more responsible than the church, since it had funded the school and appointed the principal and staff.

At the moment the Diocese

of Caribou has no more assets to meet its costs and there are seven more plaintiffs suing it. "They are facing bankruptcy," said Boyle.

The church is hoping to use other options than the courts and is attempting an Alternative Dispute Resolution (ADR) way of doing things. However, in tentative talks, former students at Walpole Island, Ont., and the Mohawk Institute in Brantford, Ont., said they're not interested in ADR. Former students at St. Paul's in Cardston, Alta., and Gordon's Residential School in Saskatchewan have signaled interest.

The federal government has proposed 12 ADR pilot projects this year. Three of them involve the Catholic Church, but Boyle said the Anglicans are moving ahead slowly on one involving a western First Nations band that had children attending Labrett and Gordon's residential schools.

ADR would involve people who were sexually or physically abused and are seeking compensation. Participants would work with the church and the government to develop a process that allows claims to be validated and damages properly assessed in a compassionate way.

The Council of General Synod has authorized participation in two such projects.

The Anglican Church wanted to inform the members of the church public on the background of the residential schools. "We are pleased with the results and it serves that purpose," said Boyle.

The Ministry Matters magazine was sent out to all churches so you can read a copy at your local Anglican Church. It includes the church's apology to all First Nations peoples.

by William Nicholls

Weche Teachings

An interview with
Elmer N. Ghostkeeper

By William Nicholls

My mother was attending a workshop called Dream Catching. It was about teaching First Nations children. She called me to say I should meet a man she met. She was quite excited about it. I agreed and met an extraordinary man. Elmer Ghostkeeper is a Metis who holds a Masters of Arts degree in cultural anthropology. Yes, here come the anthros, as Willie Dunn would say, but he is one of our own. We talked about many things, including his book called "Spirit Gifting: A Concept of Spiritual Exchange," and something he calls Weche Teachings.

Basically, Weche Teachings are lifecare, which he says is a holistic approach to satisfying the needs of aspects of the mind, body, emotion and spirit in order for a person to live a happy and healthy lifestyle. In Weche Teachings Ghostkeeper is a partnership of Aboriginal wisdom and western scientific knowledge. All of this comes together and has been used to develop and administer Aboriginal wellness programs. One of the wellness programs that was developed was the Aboriginal Diabetes Wellness Program. The program reports significant health outcomes of people who have completed the four-day live-in program.

The Nation: You've authored a book called "Spirit Gifting: A Concept of Spiritual Exchange." What is the concept behind the book?

Ghostkeeper: The concept is Megiachahkiwin in my Cree language, and it means spirit gifting. What I looked at was gift giving amongst people. I did the work for a Masters thesis in cultural anthropology. Anthropologists had looked at gift giving as a universal phenomena or ceremony around the world and the question was what provided movement for the gift or things to be exchanged between people, the donor and the recipient?

They noticed a gift sets up three different obligations. The first obligation is to give. The donor gets an obligation to give something to somebody and in that process turns that thing into a gift. Then upon reception of the gift by the recipient it sets up that obligation to receive. The second obligation is to receive. It seems you can never refuse a gift; you're obligated to receive it. The reception of the gift sets up the third obligation and that's to repay. You have to repay in some way. It's a receptacle thing but why does it seem to work that way? That was the question that a lot of anthropologists attempted to answer over time.

Some of them described it as seeming to have some metaphysical essence in the gift in both sides. Western thought only talks about things it can measure. Things it can't measure it sort of denies. So where I come from the term used was Megiachahkiwin. What provides movement for an object to become a gift is that you imbed it with part of your spirituality as a donor. Then when the recipient receives the gift and gives you a bit of their spirituality and repays you in that way. So really underlying it is a spiritual exchange. That was my thesis for the Masters program and the thesis got published as a book.



GRAPHIC FROM A PHOTO BY CLIFF SKARSTEDT

"Every time people come together there's a spiritual exchange happening all the time. Sometimes it's good energy and some times it's bad energy."

Did you change it from a thesis form so it could be a book?

I wrote my thesis in such a way it was what I called a narration of a participant's reflection upon past events. I had an excellent adviser and had very few references in the book. I pushed the envelope of academia to accept things. The old standard form is that it has to be highly academic and technical and that sort of stuff. I wove in the story all those things that an anthropologist does. I did it in such a way that you have to look for it. They don't jump out at you.

How has the book been received?

It's in its fourth and fifth printing. Its been received well. There are three Aboriginal scholars working at universities who are using the book as a textbook. It's quite popular among non-Aboriginal people. I've had people phone me up out of the blue and say they've

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read the book for the second or third time. They said they could really relate to it. Because of it people have been referred to me.

One particular lady had chronic fatigue syndrome. She was studying environmental science. It got to the point where she couldn't get out of bed, she was so tired. She phoned and said it took some effort to phone an author. "I've never done this before. Do you mind if we chat," she said. I noticed the tiredness of her voice over the phone. I ask her what was the nature of her illness. So she told me. I ask her what she was studying. She told me and said for the past year she had been reading all the negative impacts on the environment. I asked her if she had a chance to relieve those negative things and have you done anything in the past month to give them to the Creator. "What?"

I asked her if she had done any ceremonies because if you reach too many negative things it will influence your thinking. Then that influences your moods. Your moods become low and low moods generate negative feelings. It eventually gets you down and wears you out. Your positive energy just can't compete with all that negative stuff. Then I said it seems to me you need to do a spiritual ceremony. And she told me that she noticed in my book I talk a lot about spirituality. I told her she could do a simple thing - take some tobacco and take a print and transfer all your fatigue on to the print. Then take it out and hang it in your back yard. It just so happened that two weeks after, I went to Calgary where this lady was from.

I was attending the Aboriginal Achievement Awards and we decided to meet - her and her husband and my wife and me - and have breakfast together. She came and, sitting at the breakfast table, she

was the most animated. She seemed to have the most energy. She started telling me, "I followed your advice and did what you told me. The next day I got out of bed and I felt pretty good. Every day I started getting more strength. I dropped all that negative stuff and reading positive stuff about the environment." She couldn't thank me enough for getting her out of that place.

You would consider that an example of gift giving too?

That's right. It happens in so many different ways. Every time people come together there's a spiritual exchange happening all the time. Sometimes it's good energy and some times it's bad energy. You have to determine what you're going to let come through and what you're going to drop.

What happens where there is a situation where there is negative energy and you're not sure what to do or how to block it?

First of all you're the creator of your own thoughts. You are the thinker. By being the thinker and creating your own thoughts you have a choice to create good thoughts or to create bad thoughts. If you create good thoughts nine times out of 10 you're going to be in high mood. If your mood's high, your feelings are going to be good. If you feel good about yourself then that's when you're the most relaxed and happy. If you think negative thoughts you create negative things and worry about things. Those in turn create a low mood. The low mood creates negative feelings. You want to judge others. You want to be critical of others. It's a terrible day. Those types of things. Usually those days, those moods, you're angry and you're sad. You have the choice to be happy or to be sad. To be healthy or unhealthy. That's entirely your choice.

If you're in a high mood and you meet somebody in a low mood you have the choice to leave or not to communicate with person because you can sense when somebody's positive or negative. You probably do that all the time in your job and when you meet people. That's when you have to stay away or be patient until they come out that low mood and get into a high mood.

In your most critical decision-making you should always wait until you're in your high mood. That's when you're the most relaxed and problems don't seem like problems. You can deal with them with clarity and be focused. You should never make big decisions when you're in a low mood. You're negative and it seems like you have the world on your back. That's how you can deal with moods and negative things.

You have what you call Weche Teachings. Diabetes is a problem for Aboriginal peoples across Canada and you use the teachings to deal with it. How does Weche Teachings help people who have diabetes?

I tend to look at things in terms of puzzles rather than problems. Diabetes is a puzzle for Aboriginal people in the sense that about 26 percent of Aboriginal people have diabetes. In some communities it's as high as 50 percent. Diabetes is type 1 or type 2. Type 1 diabetes is juvenile diabetes where it's insulin dependent. Type 2 diabetes is age onset or adult diabetes. It seems to come to people 45 or up on the average and is not necessarily insulin dependent. You can manage it through diet and exercise.

So if you look at diabetes as a puzzle and you follow it through the two belief systems or views of the world, Western scientific knowledge has given this type of disease the name of diabetes mellitus. Diabetes is a Latin word that means to siphon. Mellitus is a Latin

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PAYUKOTAYNO

James and Hudson Bay Family Services

ADMINISTRATION: HEAD OFFICE:

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1 (705) 336-2229
1-888-298-2916
Fax # 1 (705) 336-2492

AWASHISHUK CENTRE
P.O. Box 209
Moose Factory, Ontario P0L 1W0
1 (705) 658-4384
Fax # 7 (705) 658-4850

Employment Opportunity

Position: Director of Services

Classification/Location:

Full Time Position, Moosonee, Ontario

Position Responsibilities:

This is a senior management position and reports to the Executive Director. The candidate will be responsible for the provision of Social Work Services mandated under the Child and Family Services Act and as defined in the Agency's annual service plan.

Qualifications:

- M.S.W., B.S.W., or significant experience in Child Welfare Services and services to Young Offenders including a minimum of five (5) years management experience.
- Must have experience in Child Protection.
- Must be flexible to travel on behalf of the agency.
- Excellent communication, leadership, financial, organizational and problem solving skills.
- Ability to speak Cree an asset.
- Knowledge of Native Culture & issues.

Salary:

As per the pay scale outlined in the Senior Management Staffing Agreement. Housing Subsidy Negotiable.

Closing Date:

Monday, March 6, 2000, 4:30 p.m.

SUBMIT RESUMES,

QUOTING COMPETITION NUMBER: 554-00 to:

Allan T. Hogan, Executive Director

Employment Opportunity

Position: Services Supervisor to
the Counselling & Probation Unit

Classification/Location:

Full Time, Moosonee, Ontario

Position Responsibilities:

The successful candidate will be responsible for the supervision of counselling and probation staff as well as to provide leadership and initiative in relation to the Agency's philosophy and goals. Reporting to the Director of Services, the Services Supervisor is responsible to coordinate and ensure that quality mental health and probation services are provided to the clients of James Bay. He/She will ensure consistency of standards so that the programs and services express the policies of the Agency and are within our mandate.

Qualifications:

- B.S.W. or willingness to enroll in a BSW Program
- Preferred a minimum of five (5) years current experience in Child Protection/Corrections, and/or Children's Mental Health
- Excellent communications and leadership skills
- Willingness to work within a team structure
- Must travel periodically and work in communities in the catchment area
- Ability to speak Cree an asset

Salary:

As per the supervisory pay scale outlined in the Middle Management Staffing Agreement

Closing Date:

Monday, March 6, 2000, 4:30 p.m.

SUBMIT RESUMES,

QUOTING COMPETITION NUMBER: 555-00 to:

*Marge Matheson, Chairperson of
the Board of Directors*

Payukotayno: James & Hudson Bay Family Services

P.O. Box 336

Moosonee, ON P0L 1Y0

Fax: (705) 336-2492

PLEASE INCLUDE THREE (3) REFERENCES WITH WRITTEN PERMISSION TO CONTACT.
ONLY CANDIDATES SELECTED FOR AN INTERVIEW WILL BE CONTACTED.

Elmer N. Ghostkeeper

Cont'd from page 11

word that means water sweetened with honey. So what the old Greeks noticed about somebody with this disease was that their urine was sweet smelling. That's how they named the disease.

Diabetes has a number of symptoms. If you're always tired and overweight and you may feel dizzy sometimes, blurred vision and you go to the bathroom a lot, then you may have diabetes. To find out whether or not you have diabetes you take a plasma glucose tolerance test. There's a certain range of sugar count and if you're over eight on the scale you have diabetes.

The way you monitor your blood glucose is you do a test every day. You draw blood and you do a sugar count. Western science in its metabolic clinics teaches you about the physical-ness of the disease and by doing that you're using the mental aspect of self and you're somewhat a little emotional. But there's no spirituality in Western metabolic clinics on diabetes. They teach you about lifestyle, exercise, diets and stress management. They figure that diabetes is caused by stress and they teach you how to manage that. They have medications they can prescribe. There's liquid insulin and four types of pills to take. They'll measure for height, weight, blood pressure, temperature and blood glucose. Western science is all about measurement.

To look at diabetes through Aboriginal wisdom, the wisdom says we have four aspects of self or bodies - the body, the mind, emotion and spirit. If you neglect any aspect of self, for example if you neglect the spirit and become extremely overweight and eat a lot of fast foods, these are high in fat and salt, and that can put extreme stress on your pancreas. Your pancreas makes insulin, which is used to break down glucose for energy. So if you're out of balance in some way it can leave a door open for something like diabetes to attack you. So the teaching is that you have to be balanced.

In the program on the Western side we use Aboriginal nurses who are trained in Western practices and graduated. We have a dietician and two doctors who are non-Aboriginal. On this side we use Elders in the program and these are the teachings of one Wlder. Her teachings are the seven grandfathers. She talks about wisdom, love, respect, warrior, honesty, humility and truth. Each one of those has a teaching and a lesson. We talk about the bush economy and the way we used to live. In some parts of Canada they still live that way. A lot of northern communities have TVs, running water, fast food stores.

In the past 30 years there's been a great shift. What we teach about is in a traditional lifestyle there is a lot of exercise and protein. You eat more protein than carbohydrates. That's the wild meats and berries and stuff like that. We talk about the use of Aboriginal medicine, medicinal plants, Aboriginal healing and medical practices. We do a lot of ceremonies. We start with the pipe ceremony, we have smudging ceremonies, sharing and talking circles. Where these both sides come together is what I call Weche Teachings.

That's how we developed the Aboriginal Diabetes Wellness Program. It's a four-day program and people come to live in residence. They eat the food we prepare for them. It's a very strict diet with very nutritious content. We measure out food in the proper amounts. The program is a partnership between Aboriginal wisdom and Western scientific knowledge, so it's holistic and cultural. It's all about educating people. The focus is about living well because most of the time you're never totally healthy or totally sick, but probably well



enough to get on with it. We talk a lot about wellness and management. You can manage this disease. You just have to accept it and get on with your life. A lot of the people who come to the program are in denial. They've never accepted diabetes. They pretend they don't have it any more, so they fall off their diet and they don't take care of themselves. When they come to the program they really accept it. There's a lot of grieving and crying and releasing. A lot of people have been dramatically impacted by residential school and that sort of thing. It gives them empowerment. They say, "Hey, I can live with this disease. I can control and manage it. I can get on with my life."

Being a program run in a medical system, we are partners with a researcher at the University of Alberta. He did an evaluation of the program and there has been a significant improvement in blood glucose. It's dropped. People who enter the program can come back for a three-day refresher after six months. It's a more detailed program with a lot more spirituality. A lot of people want more spirituality. They want to learn more about ceremonies and how to pray. A lot of people don't know how to pray or who to pray to.

You said this was a funded wellness program?

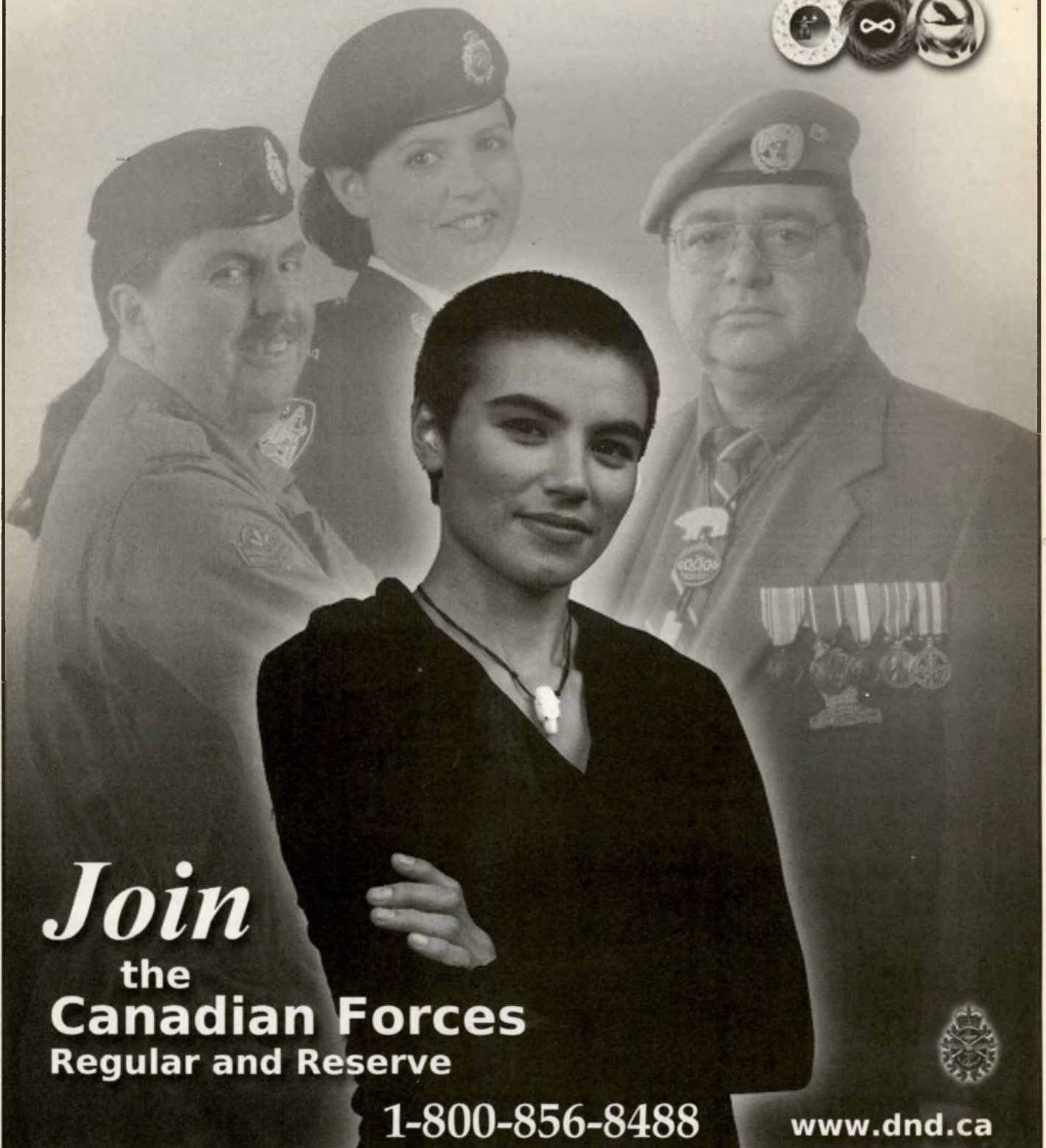
Yes, this program is funded through a major corporation called Nova Corporation for three years. The only cost to you for coming to this program is your transportation. Everything else is free.

People would get hold of you?

The program or me. Our phone number is (780) 477-4512. A couple of weeks ago a lady came down from the Wabano Health clinic in Ottawa to participate in the program. They want to start up a similar program like ours. As far as we know there is no other Aboriginal wellness program. They liked the fact that Western and Aboriginal are equals. The Elders are no less or no more than the doctors.

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Frozen Freedom

By Xavier Kataquapit

Winter months in remote communities, like Attawapiskat, are hard on people in terms of severe weather, but they are also a time of freedom. Temperatures of minus-40 and minus-50 Celsius are common in powerful blizzards that often hit the community. This can be a dreary time of year for many who become more or less shut in, but the majority of people welcome the freezing temperatures and snow. For most people up around the James Bay coast it is a time of excitement and enjoyment as the snow and ice bring with them freedom that cannot be experienced at any other time of the year.

Winter is a time when people can move away more easily from their communities. The snow becomes a road for many vehicles and the construction of the winter road provides temporary land vehicle access to other communities. Those with larger vehicles like trucks or cars are able to drive away to other communities on the winter road and people with snowmobiles have the opportunity to ride to their hearts' delight on the frozen snow or at least as long as the gas holds out. This is also a time when families take the time to head out from their homes by snowmobile to experience the peace and serenity of the winter wonderland.

As a child I remember many winter excursions with my parents and my brothers and sisters. I can recall one such trip when it was decided that the whole family would venture out to where my father, Marius, had been cutting timber for firewood. This particular Sunday afternoon we hitched up our homemade sleds to three snowmobiles and headed out on the land. The entire family moved over the snow on snowmobiles or in sleds with lots of provisions for the day of camping.

It took about an hour to reach the spot where my dad had been cutting. The ride there was bumpy and cold, but it was a bright sun-filled day and we were all happy to be on the land. We rode along narrow, hard-packed snowmobile trails where it was difficult to stay on track whenever we met another snowmobile coming towards us. As a rule of the trail it was a courtesy to leave the track and let larger groups of snowmobilers go by. As we rode along I imagined days gone by when there was no such thing as a motor and my people were out here on snowshoes or with dog teams. I was quite comfortable with the fact that we were buzzing along with little effort. The ride got much more bumpy as



we moved inland and into the woods. At points when we followed the river or crossed over a frozen lake it was like being on a magic carpet.

As we got closer to dad's cutting area the trail became much more rugged with more challenging twists and turns on the way to the towering pine forest. Once we arrived the cutting site all of us were in awe at the sight of these majestic pines that reached for the sky.

Now the work began for my mom and dad and my older brothers and sisters as we younger kids played along the snowmobile trail and frolicked in the deep powder snow. We gathered pine boughs that had been discarded as a result of the cutting for use as fuel for a giant fire. We also placed many boughs spread out around the fire like a huge soft bed. As dad tended the fire we gathered clean snow to melt for tea. Mom mixed bannock and we roasted it on a stick over the open fire. What a great scene. I remember all of us sitting satisfied on a soft cushion of pine boughs with the smell of pine in the air and the smoke of the fire, sipping our tea and eating our bannock.

We felt safe and at home under these forest giants. We were protected from the wind and our voices echoed all around us. These are the days that come to me when I think of Attawapiskat and my childhood. These were the days that had the most meaning to me, when we were removed from the chaos and stress of living in the community and out experiencing the serenity of being on the land.

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A LINE ON A MAP

A Mohawk Perspective on the International Border at Akwesasne

By Darren Bonaparte

On December 21, 1999, the Government of Canada filed a lawsuit in the United States Federal Court against a major American tobacco manufacturer for its direct involvement in a smuggling conspiracy worth at least a billion dollars. Although most of the contraband in question passed through Foreign Trade Zones (FTZs) in Buffalo, Niagara Falls, Liverpool, and Champlain, New York, some of those cigarettes passed through the Mohawk territory of Akwesasne, "The Land Where the Partridge Drums." This community is located on the St. Lawrence River at the 45th parallel. It has the dubious distinction of being one of the few First Nations bisected by the Canada/U.S. border. The international news media zeroed in on Akwesasne for the "color" of their stories-focusing on the images of Mohawks loading boats full of cigarettes-but ignored the myriad of issues that go along with any honest discussion of the international border and Mohawk border crossing rights. To understand these issues, one must look at the history of the border at Akwesasne and the love-hate relationship the Mohawks have had with it since it was first drawn.

The Mohawks of Akwesasne remember that when the border between the United States and Canada was drawn through their land following the American Revolution, they were told that the border would not affect them, that it was "20 feet above their heads" and only applied to the non-natives. History has shown that border was actually about four inches above the ground, just high enough to trip the average Mohawk as he walked from one part of his community to the other.

The imposition of the border at Akwesasne resulted in radical changes that continue to the present day. Both the United States and Canada began to assert authority over their respective "halves" with legislation that enforced elective form of governments and restrictive membership rolls on both sides of the territory. This undermined the authority of the traditional leadership and resulted in the loss of aboriginal rights for those women who married someone from the other side of the border, which, in Akwesasne's case, could be the boy next door. In spite of promises made that the border would not hinder them in the pursuit of their traditional livelihood, Mohawks soon found their baskets, beadwork, lacrosse sticks, and farm produce confiscated by zealous border patrol agents.

The injustice of these policies has always made Mohawks resentful of the outside authorities, and with good reason: Mohawks have paid for the history of both these nations with their own blood. Mohawk warriors played decisive rolls in the French and Indian War, the American Revolution, and the War of 1812. Mohawk hunters led colonial fur traders and explorers deep within the interior of North America, often at great personal risk. It was Mohawk canoemen who guided Europeans through the rapids of the St. Lawrence, and Mohawk lumberjacks who helped the timber industry get its start. And who can forget the lessons of democracy that inspired the colonists: the patriots at the Boston Tea Party weren't dressed as Greeks but Mohawks. All of these contributions were forgotten by the policy-makers who determined that Mohawk nationhood was ancient history. Mohawks were therefore subject to whatever laws Canada and the U.S. saw fit to pass.



PHOTO BY D. BONAPARTE

The convergence of the three borders at akwesasne.

“Like it or not, the Mohawks at Akwesasne found their way of life changing around them and had to come up with a new way to survive.”

With the St. Lawrence River passing through Akwesasne, the territory has always been difficult for outside authorities to patrol, especially when one considers that boundaries of two Canadian provinces (Ontario and Quebec) and one American state (New York) converge at Akwesasne in the middle of the river. Geography and economics have conspired to make the territory a favorite location for the smuggling of contraband. Back in the days of Prohibition, it was not uncommon for boatloads of alcohol to get smuggled into the United States by native and non-native alike. Mohawk elders recount that border patrol agents used deadly force to combat the smugglers: the bodies of Mohawk suspects were found floating in the river, riddled with bullets. It is said that even Al Capone had a hand in the alcohol trade at Akwesasne.

Fast forward to the 1950's and the creation of the St. Lawrence Seaway. Hailed as the technological wonder of the 20th century, the system of power dams and navigation locks radically altered the landscape of the river valley. Industrial development soon brought an alphabet soup of toxic chemicals to the river system which destroyed the fishing industry at Akwesasne. Farming disappeared when pollution in the air began to make its way into the plants and animals. Like it or not, the Mohawks at Akwesasne found their way of life changing around them and had to come up with a new way to survive. Mohawks left home to work on high steel, many went away to college, and many became entrepreneurs.

Although life around them was changing, Mohawks found that certain things stayed the same: one of those being the attitude of the Canadian government that Mohawks had to pay duty on goods brought from one side of the territory to another. This resulted in a protest on Cornwall Island, where Canada had constructed a port-of-entry on Mohawk soil. A number of Mohawks were arrested by a phalanx of police officers from Cornwall, Ontario, and taken to jail for blocking the road used by international traffic. Although the issue of duties was not resolved, this action showed Canada that the Mohawks of Akwesasne remembered their history and the promise that the border would not apply to them.

Eventually, some very savvy individuals began to look at the international border and decided to turn what had always been a hindrance into an opportunity. These aggressive entrepreneurs saw the rise in Canadian tobacco taxes as an opportunity in disguise. Small on-reserve tobacco shops sprang up, selling tax-free cigarettes supplied by runners who were able to get them from the United States into Canada, often in the trunks of their cars. The profits from this trade created quick and easy wealth but eventually began to undermine the value system of the participants. The smuggling networks began to expand into drugs, alcohol, and guns. Soon they were moving contraband with boats and tractor trailers.

Meanwhile, the Mohawk leadership decided that the time had come to challenge Canada in court over the issue of Mohawk border crossing rights. A protest was mounted with a caravan of automobiles and marchers who passed through the port-of-entry without paying duties on a number of household and commercial goods. Grand Chief Mike Mitchell asserted his rights under the Treaty of Amity,

cont'd on page 19

Crees Seek to Have Our Right to Full and Equal Participation in Any Secession Discussion Reflected in the Federal "Clarity Bill"

The federal government has introduced Bill C-20 "An Act to give effect to the requirement for clarity as set out in the opinion of the Supreme Court of Canada in the Quebec Secession Reference" referred to below as the "Clarity Bill". The bill is meant to establish some rules for any future referendum by Québec or any other province on the issue of secession. It has far-reaching implications for the James Bay Crees and other Aboriginal peoples - especially those in Québec.

There appear to be two reasons why the federal government wants to adopt the *Clarity Bill*:

1. The Supreme Court of Canada has determined in its judgment in the *Québec Secession Reference* that only if certain conditions were met would federal and provincial governments in Canada have a constitutional duty to negotiate secession (but not necessarily reach agreement) with the Québec government. These conditions are that in any future referendum on secession, there must be a "clear majority" of Quebecers who vote on a "clear question" in favour of secession.

2. The federal government holds the view that previous Québec referendums in 1980 and in 1995 have not posed clear questions. For example, in regard to the 1995 referendum, it has been determined that less than half the population in the province knew that Québec would become independent if future negotiations on a new partnership with the rest of Canada failed.

"Clarity" may well be the central theme of Bill C-20. However, it is not the only aspect that is addressed. The Bill also deals with constitutional amendment and who will participate in any future negotiations on secession. These and other related matters are of far-reaching consequence to the James Bay Crees.

The future of the James Bay Crees, among other peoples, would be subject to profound changes if Quebec seceded from Canada. In particular, Cree treaty rights under the James Bay and Northern Québec Agreement would be fundamentally altered. The historical relationship with the federal Crown would be eliminated. The Supreme Court of Canada would be replaced by a Québec court. Federal common law on Aboriginal rights would likely no longer apply.

It is for this reason that the Grand Council of the Crees submitted a brief to the Legislative Committee of Parliament on Bill C-20. It is evident that the present legislative proposal ignores parts of the Supreme Court decision that would best protect the rights of aboriginal peoples in the context of secession. We reminded the Federal Government of its constitutional responsibilities to us and of its obligation to uphold the important principles of federalism, democracy, of the constitution and of the rule of law. Only if these are correctly construed and respected in the proposed legislation will the Cree right be up-held to play a key role in the future determination of the status of our Territory and in our political status and relations with Canada and the province of Quebec.

Grand Chief Ted Moses



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GRAND COUNCIL OF THE CREES (EYVOU ASCHME)
GRAND CONSEIL DES CRIE (EYVOU ASCHME)



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CREE REGIONAL AUTHORITY
ADMINISTRATION REGIONALE CREE

Commerce, and Navigation of 1794 (also known as the Jay Treaty), the specifics of which Canada maintained they never legally ratified. While this court challenge worked its way through the Canadian justice system, a new development added even more urgency to the issue of border crossing rights: Canada increased the tax on cigarettes.

By adding even more incentive for people to smuggle, Canada's actions guaranteed that the trade in contraband smokes went through the roof. It was no longer just an "Indian" problem. People of all races were smuggling cigarettes from coast to coast. No longer did non-natives have to go to reserves to buy the tax-free cigarettes, they were readily available everywhere. Corruption reached absurd proportions as non-native police officers and customs agents were snared in smuggling investigations.

Mohawk leaders, meanwhile, watched in dismay as the Canadian government began to focus their attention on Akwesasne and publicly identified the territory as "smuggler's alley." Although Akwesasne was now only one of many access points used by smugglers, the mass media picked up on the romantic and racist image of the "renegade Indian smuggler" and helped to convey the misconception that Mohawks were solely to blame for the loss of Canadian tax revenue. They ignored the fact that for many, many years, the Mohawk leaders had warned the Canadian government that their tobacco taxation policies would lead to the creation of a black market that would exploit Akwesasne's geographical situation. They proposed the creation of a Mohawk border patrol which would protect the community from being used as a corridor for this kind of activity. These proposals were rejected by the Canadian government on the grounds that the Mohawks did not have the legal power to enact such laws.

In 1997, Mitchell's case was finally heard by the Canadian Federal Court. Instead of negotiating a solution with the Mohawks, the Canadian government did everything in its power to undermine the Mohawk position. They even went so far as to call an expert witness who disputed the national identity and oral traditions of the community of Akwesasne. In spite of these insults, the justices ruled that Mohawks did indeed have an aboriginal right to cross the border unimpeded. The Canadian government once again refused to negotiate with the Mohawks on how to implement these rights and challenged the decision. The Canadian Supreme Court announced on October 14, 1999, that it would hear the case.

South of the border, American law enforcement agencies broke up one of the biggest smuggling operations ever. This ring had handled over a half a billion dollars worth of contraband tobacco. One of those who was arrested was an executive of a major American tobacco manufacturer. By November 16, 1998, 16 people had pled guilty, including a former chief of the St. Regis Mohawk Tribal Council.

On December 21, 1999, the Canadian government announced that it was filing a lawsuit in U.S. Federal Court under the Federal Racketeer Influenced and Corrupt Organizations Act (RICO) against RJR-Macdonald, Inc., RJ Reynolds Tobacco Holdings, Inc., several related companies, and the Canadian Tobacco Manufacturers Council. They claimed that the RJ Reynolds companies "defrauded the Canadian people by conspiring with known distributors and smugglers to illegally smuggle their tobacco products into Canada. Furthermore, the Government of Canada claims that the Canadian Tobacco Manufacturers Council acted as an agent for RJ Reynolds in this scheme."

Based on the affidavit of RJ Reynolds executive Leslie Thompson, who was convicted for his role in assisting a multi-million dollar smuggling network, the Canadian government is seeking at least a billion dollars in damages for lost revenue. They contend that the American tobacco manufacturer set up a company in Canada to provide

tax free "export only" cigarettes which were the smuggled back into Canada. They also contend that the Canadian Tobacco Manufacturers Council, which had many RJ Reynolds executives as members, threw Canadian investigators off the trail of the tobacco companies by publishing reports that claimed the tobacco smuggling was controlled by "organized criminal groups such as the Italian Mafia, and by various gangs, including Asian, Russian, and motorcycle gangs" without mentioning any involvement by the tobacco manufacturers themselves.

The Mohawk Council of Akwesasne, in reaction to this lawsuit, announced that they too were considering legal action-against the Canadian government! They contend that the Canadian government knew all along that the majority of the cigarettes being exported from Canada to the United States were making it back to Canada through the black market, but were heavily influenced by the powerful tobacco industry to do anything substantial about it. According to Grand Chief Mike Mitchell, "Instead of acting on this information, Canada has used the Mohawks of Akwesasne and other Mohawk Communities as the scapegoats for the problem." He called upon the Canadian government to revisit the idea of a Mohawk Border Patrol.

Although the smoke from the cigarette controversy still clouds the air, the smuggling corridor continues to present a major dilemma at Akwesasne on other fronts. The cargo of choice has gone from cigarettes (which are no longer as lucrative, thanks to a decrease in tobacco taxes) to actual human beings. Hundreds of foreign nationals have been taken across the border in the trunks of cars, tractor trailers, and leaky fishing boats. Many are abandoned on the shores of the Saint Lawrence and left wandering the roads of Akwesasne. Some are sick, some are pregnant, some are elderly, some are children. To pay for their passage, many agree to work under conditions of slavery in sweatshops in New York City. These people come from India, Pakistan, China, and numerous other countries. Some may very well be international terrorists. Although most of these people have made their way through the border in places like Vancouver, B.C., the media has once again converged on Akwesasne. While most of the community is appalled at the human trade, the reporters are always able to find one or two smugglers willing to brag about their involvement and the profits they have made. Some will even take reporters along on a "run" to show how easy it is to pass from one side of the border to the other.

Although you will occasionally see bumper stickers that read "Illegal Aliens in Trunk" or "Smuggling: It's Not Just a Job, It's an Adventure!" the smuggling of human beings is no laughing matter. Several years ago a tragedy occurred on the St. Lawrence River that was a direct result of this controversial practice. A Mohawk man was taking a family of Asian nationals across the river in a decrepit old fishing boat when it took on water and began to sink. An elderly woman drowned and another man went missing. The rest were barely rescued after someone on shore heard their cries for help.

Aside from having Mohawk police pick these people up and turn them over to the border patrol, the Mohawk leadership has not yet dealt with the human rights issues presented by the "people trade," or by the involvement of their fellow Mohawks in the activity. While they pack their legal briefs for a return to Ottawa, another smuggler packs his trunk full of human beings and slams shut any hopes that Mohawk border crossing rights will ever be respected.

Darren Bonaparte is a writer, artist, and historian from the Akwesasne Mohawk Territory. The proud father of three children, he has written for *Aboriginal Voices*, *Winds of Change*, *Akwesasne Notes*, and *Indian Time*. He is the creator of *The Wampum Chronicles: A Website of Mohawk History* at www.wampumchronicles.com



2nd Posting: Ombudsman

The Waswanipi Cree First Nation Council is presently seeking a resourceful and a highly motivated individual for the position of an Ombudsman.

The responsibility of the Ombudsman is to receive and investigate complaints made by individual community members against unlawful, unreasonable, unfair, arbitrary, erroneous or inefficient acts of public officials regarding community issues. He/she will also investigate complaints from the community members and seek achievable and peaceful remedies and solutions to community issues.

The Ombudsman is a nonpartisan. He/she may not be involved in the political system. He/she will act independently and will report to Council and General Assembly.

Employment Requirements:

The applicant must have a two year college Diploma or University program or two to four years related experience; good organizational and administrative skills; or the equivalent combination of education and experience.

Must be able to speak Cree and English, French would be an asset; Ability to write business correspondence and must have strong communication skills.

Must have good character and community relations.

Place of Work:

Waswanipi Cree First Nation Government Office

Status: Full Time

Starting Date: April 1, 2000

Salary: According to qualifications and the salary scale

Posting Date:

February 7 to March 3, 1999

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Waswanipi Cree First Nation
Diom Blacksmith Building
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Correction

While we were busy putting the finishing touches on the James Bay Cree Telephone Book Year 2000 Edition, a few errors slipped by unnoticed.

- On page 114, we misspelled the name of the company. **It should read: Rich 'Or.**
- On page 107, the internet and email addresses for Pyrobec **should read:**
Site web/web site: <http://www.pyrobec.qc.ca>
Courier elect./E-mail: pyrobec@pyrobec.qc.ca
- On page 108, the website address for Les Constructions Pépin & Fortin Inc. **should read:**
<http://www.mp.qc.ca/pf>

Beesum Communications apologizes for any inconvenience this may have caused.

JAMES BAY TRAGEDY

MEEGWETCH, THANK YOU, MERCI!

The following words which come directly from our hearts are dedicated to the hundreds and hundreds of caring and loving Canadian citizens who responded so generously to the James Bay Tragedy.

The tragic day of September 30th, 1999, we will never forget.

Your prayers provided much needed strength, guidance and comfort.

Your presence and work out in the field truly define a search and rescue "volunteer."

Your work at our command posts is a testament of dedicated and capable volunteers.

Your words spoken in the support letters came directly from your hearts.

Your supporting words and encouragement spoken through phone calls, we can still hear.

Your unbelievable generous monetary contributions, THANK YOU EVER SO MUCH!

Your personal equipment, very valuable and so much appreciated.

Your employees and services, responding kindly to the call for help.

Your overall kindness, care, respect and support, a true meaning of friendship and love.

Your many contributions throughout the long 36 days, Meegwetch, Thank You, Merci!

Your overwhelming support, extremely difficult to express in words.

Your passing in this life, we thank you for the many gifts you bring us.



The note of thanks and appreciation is also extended to the following;

Government of Canada
Government of Ontario
Chiefs of Ontario Office
Grand Council of The Crees
Assembly of First Nations
Native Friendship Centres
Local and Regional Health Authorities
Government and Private Corporations
Contracting and Consulting Firms
Local and Regional Education Authorities
Banking Institutions
Northern Stores
Search and Rescue Agencies/Units
Air Creebec
Superior Helicopters
Colleges and Universities
Church Groups
Aboriginal Businesses and Organizations
Sport and Recreation Organizations
Employers and Employees
Lion's Club
Students and Staff of several Ontario Schools

Note: It's estimated that approximately 900 individuals and families, along with 400 government and private businesses and agencies, made a financial contribution to the search and recovery operation, and to the surviving children's fund. Our apologies are extended to those communities or agencies not listed.

"FROM OUR HEARTS TO YOURS"

From the
Chum Family
Echum Family
Namagoose Family
Waskaganish Search and Rescue
Moose Factory Search and Rescue
Communities of Waskaganish and Moose Factory

Contributing First Nations and Communities;

| | |
|----------------|----------------------------|
| Eastmain | Mississauga |
| Chisasibi | Aroland |
| Waskaganish | Wunnumin Lake |
| Waswanipi | New Post |
| Mistassini | Garden River |
| Nemaska | Kewaytin |
| Ouje-Bougoumou | M'Chigeeng |
| Moose Factory | Little Red River |
| Moosonee | Shoal Lake |
| Big Trout Lake | Windigo |
| Wapekkeka | Kettle Stoney Point |
| Kashechewan | Chippewas Of Nawash |
| Peawanuck | Wahnapitae |
| Fort Albany | Ojibways Of Sucker Creek |
| Attawapiskat | Algonquins of Pikwakanagan |
| Weagamou | Timmins |
| Bearskin Lake | Kingston |
| Kasabonika | Ottawa |
| Webequie | Charlottesville, V. USA |
| Summer Beaver | Toronto |
| Constance Lake | Fort Smith, NWT |

YOU CAN MOVE MOUNTAINS

By Marilyn Bearskin

I've read a couple of articles in *The Nation* of people sharing their experiences with how they lost friends and loved ones through suicide. I lost a best friend, a childhood buddy, through suicide, and it was devastating. I could only imagine how other people feel when it's a close family member.

Close family members of mine attempted suicide, and it's the scariest feeling in the world, wondering if the person will pull the trigger. I too at one time was very suicidal. I can sympathize with people not wanting to live. Too many obstacles, too many brick walls and not having the strength or the will to tackle them, and eventually blaming God and blaming others.

This being my experience I came to the conclusion that nobody was to blame and that most of the time it was self-pity, and this self-pity led me to believe I was worthless. But thank God, I came to my senses. If I had succeeded in those attempts I wouldn't have moved those extra few steps forward to realize I do matter, and that life for me will not change unless I make it happen for me. I want to share a very traumatizing moment I experienced and how my two youngest children and I cheated death by just a few minutes, and how this experience changed me and helped me view life as a gift that was given to me by the Creator.

On the day of February 24, 1999, at 9 a.m. a fire arose in our home. Unfortunately, because of my carelessness I left matches lying around, and my two youngest children, Christine, age 4, and Jordan, age 3 at the time, were playing with the matches and started a fire in our living room. My daughter came running into the bedroom holding her brother's hand, saying there was a fire. I immediately ran out of the bedroom holding both their hands, thinking I could put out the fire. But the fire burnt so wildly, it was as though the trailer was a piece of paper. We ran back into the bedroom and I tried to break the window with the night table. I hit the window twice without it breaking and by then the fire was already in the room with us.

It took only a few seconds, perhaps one minute, for the fire to reach the door of the bedroom. I looked down at my children crying. My daughter so visible to me in all the black smoke seemed like she feared very little. I cried and told my children that we wouldn't make it. The fire was intensely hot. This was going to make me give up. I was getting ready to put my arms around my babies and sit there until the fire took our lives. Suddenly I felt something in my heart, this love and will that would save my children and myself. I could not give up. My children were not going to die because I gave up, and I looked at the fire and yelled out, "You're not taking my babies."

I picked up that night table again and the window broke. The Creator gave me the strength through my children to break the window. A good Samaritan stood outside the window, but in my eyes an angel of God, Ronnie Snowboy, held me and my children, and to him I am thankful. My son suffered second-degree burns on his foot, my daughter a few cuts, and me, I got flown out to Montreal because I inhaled too much smoke, but the important thing was we were alright.



"I felt something in my heart, this love and will that would save my children and myself. I could not give up."

So you see when life gets you down and it seems too difficult to fix, don't give up. When we run into obstacles just as I did with the fire, I challenged the fire - something that was more powerful than I - and I won. The gift of life that was given to us by the Creator is precious and it's us that can make it better for ourselves. For me I had a choice to give up and risk the lives of myself and my children, but I chose not to give up and this is why I am here today, and this is why my children are here today. A good friend of mine shared a quote with me that was given to him by an Elder:

"Nothing is impossible if you put your heart into it, with will, determination and patience. If you pick one stone at a time you can move mountains."

This quote was passed on to my friend. He passed it on to me. Now I am passing it on to you. Read it and use it whenever you're feeling down. Perhaps it can help you in some way as it did my friend and I.

CLASSIFIEDS

100-BIRTHS

Congratulations to Judy Masty and Steven Petagumskum on the birth of their baby girl Miracle Jocelynn Masty on December 25, 99. Take care of your little baby girl. From Patricia, Gordon and Tristan Snowboy (Whap) xoxoxoxo

101-BIRTHDAYS

We would like to send great big birthday hugs to our cousins, Corrine Shanush whose birthday was on Feb. 2, Lisa and Louisa Wesley on Feb. 27, Justine Shanush on Feb. 29, (finally) and to Maryline Wesley on March 6th. Happy Birthday girls. Miss you and love you lots, Kelley, Blaine and especially Mercedes (Moose Factory)

We would like to wish a happy 16th birthday to Richard Tookalook on March 10, 2000. Have fun on your birthday, you deserve it. Study hard in School and listen. Take Care! From: Cheryl and Chris

Happy 2nd birthday to our son Tristan John Snowboy on April 19, 2000. We love you very much. Hope you enjoy your birthday party. Love always and forever, mom and dad. (Whap) **Happy belated birthday** to my uncle Justin Mamianskum on December, 99. Happy birthday and many more to come. From your nephew John Snowboy (Whapmagoostui, Quebec)

Birthday wishes going out to my hubby Floyd SH on February 13. I just want to wish you all the best in the years to come. Again, happy birthday. Just to let you know that you have made my life complete in every way. With love, Angela E.

Happy 15th birthday to our funny friend Tiffany Dirt Dirt Gunner. Hey girl, don't party too much, don't go out with too many guys and don't dance too much you might break a leg (joke) From your friends Apple, Smiley, Bou Bou, Turkey, Duck and Baggy Doggy. PS. She celebrated her birthday on Feb.

11, 00.

Belated birthday wishes going out to my daughter Adora Grace on November 30th and to my wife Jennifer on October 16th. Happy birthday to both of you. Love always, Phillip Shecapio.

Sending birthday greetings to Ernest Moar in North Bay, Ontario whose birthday is on February 27, 2000. Happy Ernest and many more to come! From Michelle and Miranda (Waskaganish)

Happy belated birthday to Amanda Jonah on January 26. Also to Shawn Hester on January 19, 2000. Happy birthday to both of you. from Michelle and Miranda (Tubbysh)

We would like to send birthday greetings to the following people: Happy 9th birthday to Kyle Napash on February 4, Kyle don't eat too much cake. Martin Pepabano on February 6. Betney Pepabano on February 9, Patrick Bearskin on February 13, Cecile Lameboy on February 15, Edward Bearskin on February 19, happy 64th birthday to my dad/

grandpa Richard Pepabano on February 20 and to my aunt Mary Bearskin on February 21. We wish you all the best and many more happy birthdays. With love from Sebastien and Pierrette.

Happy 5th birthday to my cousin Romeo (Mamakash) Napash on March 1st. I still have your birthday party invitation from last year that you have canceled. So I hope you will have it this year. Love from Sebastien.

Happy belated birthdays to my cousins Stephan Mettaweskum who turned 9 on December 19. Carla E. turned 18 on December 24, Cheryl Mettaweskum turned 13 on Jan. 8 and my oldest brother Ben Mitchell turned 20 on Dec. 29 and I would like to congratulate my cousin Nadia P. and Gary B. on the birth of their new baby boy on January 13. Darren Eli wish you all the best. Maunianne M. Mist.

We would like to wish Lorna Visitor a happy 15th birthday on January 16. Way to go girl, you're the first person to celebrate their birthday in the

millennium of all us friends (not like Christina she has to wait until September) Once again, happy birthday. From you'll know! (Wemindji).

Birthday greetings going out to SAWE on Feb. 16 in Hull. We wish you many more fun birthdays to come! From Eddie, Christine, Perry and Nabinsoshkum. PS. Have fun at Hooters (Ha, Ha, Ha)

We would like to wish Barbara D. Hester happy birthday on January 22. We love you. From your husband and your kids, Jack, Christopher and Crystal.

Birthday wishes going out to my brother Ajou on Feb. 21 and to my nephew Jeremy Bearskin on Feb. 22 in Nemaska. Enjoy your birthdays and may all your hopes and dreams come true. And to Cameron Bearskin on Feb. 26. Enjoy your first birthday little one. And enjoy all the fun and surprises all day. Love from Tracey, Anna May and Theoren.

Sending birthday wishes to tour two precious granddaughters. happy birthday to Delicia Cheezo

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CLASSIFIEDS

Hester on Jan. 3 and a happy 5th birthday to Kaitlyn Hester on Jan. 4. Our two granddaughters, your birthday will always be special to us. because it brought us a granddaughter to love to enjoy, and to be proud of forever. Happy birthdays to you both and many more to come. We love you both very much. Hugs and kisses, grandma and grandpa Hester (Jim and Mabel)

I would like to wish my granny Betney Pepabano a happy birthday on February 9. Granny, can you guess what I want to be when I grow up? As much fun as you, granny. and also to Martin on February 6, happy birthday. Love, Sebastien Coon Come.

Happy birthday to these wonderful persons in my life. My lovely daughter Kristy Lee on January 21st and my greatest wife Gretta on Feb.. 3rd. I wish you two the best and I'll always be there to love

you. From someone who cares a lot. Love always, Louie Diamond.

I would like to wish my boy Sebastien Coon Come happy 14th birthday on February 20. I'm so happy you are with us when we had difficulties at birth. I love with all my heart and enjoy watching you plat hockey. Love you so much. Mom.

Happy 1st birthday to Skyler Gull-Blacksmith on February 19, 2000. We love you and send lots of hugs and kisses. With love, Kookoo, Great Kookoo and aunty Hilda.

Happy birthday to my friend Daisy Happyjack in Chisasibi, August 28 and I hope you had fun on your birthday. I hope to se e you soon friend. Maggie Icebound in Waswanipi.

103-ANNIVERSAIES

I would like to wish my parents, Mr. & Mrs. Allan Kitchen a happy 40th anniversary, on Feb. 23. May God bless you, and keep you

both safe. God is waiting for you's to call upon his name and let him come into your hearts, he will be gracious to you, at the sound of your cry when he hears it he will answer you. Mom and Dad I love you both and I'd like to say thank-you for all that you have done for me during my life time. Thank-you from the bottom of my heart i'll always love you for that because you are my parents. Isaiah 40:31 But those who wait upon the Lord shall renew their strength they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. With Love: Your daughter Nellie

105-OBITUARIES

To Our Moosh-ka-me One fateful night Not so long ago Our family shoulder was taken away It was your time to go. We'll miss your loving touch And your helping hand You were the Jack of all Trades On both water and the land. You

brought laughter to our hearts By the little jokes you told Those smile to our faces In memory, will never grow old Through your understanding and the knowledge that you knew When grey clouds entered our world We knew we could turn to you. You were the greatest father, grandfather, great-grandfather, Husband and Friend that we will ever know. It brings sadness to our hearts That from this world we have to let you go. Now as you walk the fields of gold In our hearts you will stay Your smiles and laughter will live on Until we meet again some blissful day.

300-PERSONALS

My name is Jennica Longchap and I would like to express very special thank you to all people for their support for me to attend the girls hockey school. Aug. 9 to 13, 1999 (Ecole Hockey Nancy Drolet). Annie and William Longchap, Caroline Jimiken, Janice Longchap, Annie Ottereyes, Lizzie

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Petawabano, Robie and Philomene Mianscum, Winnie Coon Come, Terence Mattawashish, Matthew and Nellie Petawabano, Peggy and James Shecapio, Matthew and Thelma Shecapio, Nicklas Gunner, Nellie Longchap, Sandy and Harriet Matoush, Maggie Neeposh, Joyce and Kenny Neeposh, Tommy Neeposh, Lydia Swallow, Emily Voyageur, Kathleen Benac, David Trapper, Leslie Longchap, Bertie and Mary Ann Longchap, Willie Longchap, Kathy P. Mianscum, Shannon Matoush, Raymond Mattawashish, Josephine Coon, Paul Longchap, Joseph J. Shecapio, Minnie and Robbie Petawabano, Jeff Spencer, Jack Quinn, Alexander Brien, Louisa and Walter Bosum, Elaine Macleod, Jimmy Macleod, James and Helen Wapachee, Irene Quinn, Stephanie Mianscum, Lydia Iserhoff, Eva White, Harriet Brien, Mabel Macleod, John Longchap, Gordon Blackned, Matthew Rabbitskin, Evangeline Neeposh, Sidney Loon Jr., Emily swallow. Thank you very much and God bless you all.

Hi to someone in Nemaska, her famous name is Kristen Moar (Neh) Word up homey, so how's it going? Find someone special yet? Just want to let you know that I miss you dearly....(come back). Hey I thought you would meet me in Val d'Or (liar) I was waiting for you at the front of the Continental around six o'clock, like you said (Scrap) Hope to see you soon, take care! (Don't party too much) Love in friendship. Elaine Dixon (Wasw)
I never imagined saying this, but here it goes..THIS GOES OUT TO THE GREATEST MAN IN CREE LAND!! There's been so many changes in our lives this past year that I wouldn't have made it through without you by my side. I wanna take this time to say thank you for all your

support as a friend, husband, father and business partner. Yes, business partner, even though we don't see eye to eye most of the time... I'm especially proud to have seen you celebrate your 1st year of sobriety.(of course, your cake will be bigger over the years) CONGRATULATIONS!! Keep it up!! Wish you all the happiness you deserve. Please don't ever loose that crazy sense of humor of yours, I love it, love it??maybe it's that's too much to say.. but I do love you,all of you!! So who's the greatest man in cree land? No other than Mr. Dennis Saganash. Have a h&*% Valentine's Day!! From the greatest and h&*%est woman in your life..

Just a few words to say hello to my sister and her family in Wemindji. Wish I could be there to see you all. So Delores, Rodney, Julia & Boysh I hope you're all doing great and sorry I never call. Well I try to but, we won't go there. Anyway miss you guys and love you lots. Hey D, give me

a call sometime. See yah! Kelley P.S. Mercedes sends lots of hugs and kisses!

600- LOVERS, SECRET ADMIRERS

Hi! to John House from Chisasibi. So how is life treating you? I wish that you would talk to me when I see you. From your secret admirer

700-PENPALS

Hello ladies! M/21/ single.Looking for a wife , Send pic, resume and applications to ndnsuperman_2000@yahoo.com (just kidding) I Would love to become email friends with gals (18-25yrs) reply soon,ndnsuperman.

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